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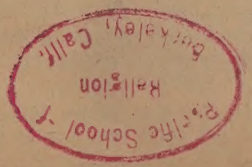

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THE AMERICAN FRIEND

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WALTER C. WOODWARD
Editor

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How It Seems to Us

IT IS proposed to modify the Ludlow Amendment before reintroducing it in Congress, to the effect that mobilization for war would be permitted in the face of "immediate" threats of attack on the United States, its possessions, or nations in the Western Hemisphere. With such a modification, the amendment would not be worth the paper on which it was written, to say nothing of the time and effort required to get it embodied in the Constitution. In these days of diplomatic duplicity almost any kind of "threat" could be interpreted as being "immediate." The amendment is weak enough at best, as a war preventive, so let's have it as is or not at all. Frankly, we were not too strong for the national referendum proposal as a war-prevention measure, but we so strongly resented the President's high-handed action in shutting off public discussion of the amendment that we are prepared to go down the line for it next time—unless it is emasculated by the proposed modification.

When someone in our Christian fellowship is taken in a fault and suffers humiliation, the occasion offers a test of the quality of our religion. In such times the public is prone to quick and severe condemnation, especially when one in active Christian service is involved. Fellow Christians should be careful not to join in the hue and cry. In the first place, we should reserve judgment until the facts are clearly established. Statements made in the public press cannot safely be taken as complete and final. Second, whatever the surface facts may prove to be, it is still not ours to sit in harsh judgment. We know so little what lies beyond the curtain of another's life—of struggle, of disappointment, of physical limitations, of trial, of many circumstances that extenuate—that it behooves us to be generous in Christian charity. To show loving consideration and sympathy is not to condone misdoing but to manifest the spirit of Him who, knowing all—as we cannot—yet healed with forgiving love. May we remember too that in the Master's eyes, there is no difference between the overt act and the desire in the heart. Too many are ready to lash out at others as if greatly shocked over a misdeed which may be mild as compared to what they themselves have committed in spirit against the integrity of their own souls. For such Jesus reserved his most scathing denunciation. No, when human frailty is disclosed, it is not a time for harsh criticism. Rather, we should manifest constraining love for the friend in trouble, while for ourselves humbly praying, "God be merciful to me, a sinner." Across the Christian centuries we seem to hear again the words, "Let him who is without sin cast the first stone."

From out in Kansas a quite elderly subscriber writes that after receiving his share of the sparse wheat crop on his eighty acre farm, and after paying his taxes on the latter, he had two dollars left, of which he sent one dollar and a half with which to renew his subscription. Six crop failures leave nothing for buying coal so, at his advanced age, he hauls limbs and saws wood to supply fuel. Tell it to the many people who make the excuse that they cannot afford to take their church paper! Another subscriber, from the opposite direction, having "read every word" of the issue at hand, writes to express her great appreciation of its value, wishing that *all* might read it also. Such letters reconcile us to staying by the stuff these sultry summer days.

Though the much-vaunted freedom of the press has left the public press "free" to play down the fact, two eminent industrial leaders of the country have been judged guilty of having defrauded the government out of nearly two million dollars in income taxes. DuPont and Raskob are the names, which have a strangely familiar sound. We seem to remember, first, that these notably reactionary gentlemen led the fight to overthrow National Prohibition in order that the declining morals of the country might be saved and that taxes might be lowered. It now appears that they tried their own hand at the latter process, feeling that repeal had not had its perfect work in this respect. And, oh yes, these same gentlemen were the Sir Galahads of the Liberty League. Liberty for what, it may now be inquired.

With millions of people lying bleeding on the road to Jericho, Christians should seriously measure their profession these days by the test given in one of Jesus' most searching parables. As is announced in this issue, an effort is being made to mobilize the Christian benevolences of this country through the recently organized Church Committee for China Relief. It is especially incumbent upon the American people to respond generously to this appeal. Not only because of their comparative ability to do

so, but because many of the business interests of the United States are trafficking in the blood of China. While public sentiment is outraged by the ruin of desolation and death wreaked on an innocent people, our government permits American manufacturers of war supplies to supply the Japan military juggernaut with the necessary implements of destruction—and because the Administration at Washington declines to admit that a state of war exists! Business is business—and what hellish business! Repeated protests have had no effect in changing our governmental policy, but a heavy responsibility rests upon us as Christian people to atone, so far as possible, for our national shame by helping to alleviate the distress for which we are partially responsible. On the other hand, while our government allows shipment of war supplies to Germany and Italy, and thus indirectly to Franco, it prohibits shipment to the Loyalist government. Which likewise calls attention to the claim which our own relief work in Spain makes upon us. Yes, in the tragic drama being enacted on the world's stage, no tryouts are required to qualify us for playing the major role of the Good Samaritan.

Gospel Portraits of Jesus

A Comparison of Mark and John

By Esther Sayers

(Continued from last issue)

WE HAVE mentioned heretofore some of the features which distinguish Mark's portrait of Jesus, one which will live forever, for, as J. N. Davies says, "In this brief Gospel we have presented before us the sublime figure of one who, though he is fully conscious that a terrible end awaits him in Jerusalem, yet remains undismayed, pursuing his road with fearless tread."

Now let us turn to the portrait of Jesus, the Christ, given us in the Gospel according to John. Here we have a widely differing portrait, one which is more complex and more difficult to understand. It is thought by many authorities to have been written by the beloved disciple, but whoever the author may be we see throughout the work his passionate love for Christ. He wrote on the assumption that those who would read his gospel already knew something about Jesus Christ, and does not try to give an historical account. He attempts an interpretation of these traditions, sayings, and doings with which he assumed the people were somewhat familiar, interpreting them in the light of his own mature religious experience. John, says H. S. Coffin in his studies on the portraits of Jesus, "is a devotional meditation on Christ in the spiritual experience of the beloved disciple to bring men to believe in him as the Son of God and to have life 'in his name.' John is not looking back, but looking in." John begins his story in eternity, while Mark begins his story of Jesus at the Jordan.

As has been noted before, Jesus claims his Messiahship openly through the entire Gospel of John, for, "from the first page to the last this gospel pictures Jesus as the Son of God, the Only-Begotten, witnessed as divine by the Baptist, by the Scriptures, by his works, by his words, and by the testimony of the Father." John omits from his gospel, scenes in which Jesus appears most a man dependent upon divine help such as those of the Temptation, the Transfiguration, and Gethsemane. But even so, it is only in John that we get such touches as the fact "that Jesus was wearied on a journey, wept at a friend's grave, and in the agony of death cried 'I thirst.'"

Since it is the purpose of John to depict a distinctively divine personality, we find that the Gospel as a whole assumes a spiritual character. John "portrays Jesus moving about among men, living with them, looking out on a wide world with a passion for revealing the Father to all mankind, and a definite mission of making the sacrifice for the sins of the world. In the fulfillment of that ministry, Jesus, as John saw him, passes on through contempt and scorn and suffering and death to do the will of his Father in redeeming humanity." (Clow).

The mystical element, which colors the entire Gospel of John, plays a great part in the interpretation of the Gospel. The author of John sees Jesus through the eyes of a mystic, and here we have Jesus presented as the mystical Christ. In John the author identifies him as the incarnate Christ by reference to him as the Light, the Life, the Truth, the Way, and by saying that he is Love, "and that in some mystical but real way he sustains a living connexion with believers as the vine does with the branches." (Parker in "the New Testament Portrait of Jesus".) To the mystic, there is much appeal in symbolism and in John we find much. To the finest minds of John's time there is an appeal in allegory and we have noted John's frequent use of that figure. John is interested in the stories about Jesus because they embody some eternal truth. The author is preacher, thinker, mystic.

Jesus appears filled with a holy enthusiasm. He is as one who is conscious of fulfilling a vocation. Jesus has open communion with God. In this gospel Jesus exercises a searching insight into the moral and spiritual conditions of men. "He acts independently of human advice and is in constant and entire dependence on God's guidance," says A. E. Garvie. Jesus offers himself as the full satisfaction of man's need of God. He believes that his relation to believers is as that of the Good Shepherd who watches over his sheep, caring for and giving life on their behalf. Just as Jesus knows and claims from the beginning his Messiahship, he anticipates his own death, voluntarily endured, not only as his token of devotion, but as necessary in order that his universal spiritual effectiveness among men might be established. "His consciousness of pre-existence is rooted in and springs from his sense of oneness with God, and gains certainty the more his claim is challenged." (Garvie) John put forth the idea that those who are joined to Jesus by faith live the eternal life.

In John, Jesus makes no claim to equality with God. He acknowledges his subordination, dependence, and obedience due the Father. Everything he does or says is from the Father, for Jesus acts and speaks by commandment from his Father. He does nothing from himself. Jesus implies that as man, he listened to the voice of God reverently and obeyed it. "His judgment is just because

he seeks not his own will, but the will of the Father" whose will is above question. In John, God and Jesus are carefully distinguished between as being entirely distinct in their being.

In the Gospel, says Drummond, we have "the picture of a profoundly religious and devoted man, such as a loving friend might undoubtedly draw." In this portrayal Jesus is presented as the gift of God's love. His mission was one not of condemnation, but one of salvation for men. He is presented "as the historical reality of the personal experience and character, no less human than divine, and of the constant dependence, intimate communion, and complete submission of the Son toward the Father."

One of the most distinctive characteristics of the Jesus of John's Gospel is that he knows all. Without being told, we find several instances in the gospel where he knows what happened or what someone else seeks before it has been told to him, as in the case in the story of the Samaritan woman. Jesus foretells that which is going to happen to him—his crucifixion, his betrayal, etc. All through the Gospel we find the idea of predestination to be strong. Jesus' life had been planned; he was the fulfillment of the prophecy and Jesus came to earth in order that the prophecy might be fulfilled. Throughout the whole Gospel Jesus is aware of his approaching death. He knows that he is the Messiah and acknowledges this fact throughout. His Messiahship is exalted and spiritualized and pervades the teaching and the portrait of Jesus in this account. All through John, Jesus seems to be the master of his own fate.

Nearly all the discourses of Jesus in John start with some great saying which someone misunderstands. This Jesus explains then and there. Opportunity is thus offered for the Jesus of John to emphasize the great truth. These discourses of Jesus are mystical as they reveal his relation to the Father, the work of the Holy Spirit, the efficacy of the sacraments, etc., all of which reveal the point of view of the later Church.

Treatment of the miracles of Jesus, as presented by the author of John, is much different from that presented by any other. In Mark we found that the favorite type of miracle was that of the healing of the mentally affected. John does not even mention this type, but we find what is known as the nature miracles which cannot be explained as well as the other type. John heightens the miraculous in the miracles. In John every miracle is followed by a sort of sermon given by Jesus with the miracle serving as a text.

We find in John many incidents which are not recorded in the other gospels, as the raising of Lazarus, the changing of the water into wine, etc. We also find many incidents recorded in the other gospels which John does not use. He is no doubt aware of the existence of these other teachings and stories as is indicated when he says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." (John 20:30) Streeter believes that the mystic mind of John is not of the type which is likely to copy painfully the writings of another, for his mind is creative. He uses his memory creatively. Streeter says, "Given also a mystic with the creative imagination of the artist—and no one without the artist's mind could have drawn the word pictures of the Fourth Gospel—old scenes will be flashed up into recollection, with new but vivid details embodying the altered emphasis caused by later meditation on the meaning of the original experience."

John is a dramatist and much of his work is written for the dramatic effect which is produced. Although "Jesus himself remains sovereign and impassive, awaiting His 'hour,'" the story moves with a natural dramatic progress because "the effect of his presence on the world becomes more and more decisive. A judgment is in process, and we follow it stage by stage to the great climax." (E. F. Scott, "The Fourth Gospel"). In the presence of enemies seated in the seat of the King, Pilate said, "Behold your King." This is *the* dramatic climax. Another great dramatic climax is reached, however, when on the cross Jesus says, "It is finished." It would seem that this dramatic effect is carried throughout the Gospel and that it is expressed by Charnwood in stating the aim of John to the relating of scenes "in which our Lord appeals emphatically to the Jews and is emphatically rejected." This element is truly dramatic.

Says Scott: "The Evangelist in his picture of Jesus invests him with the grandeur which in his lifetime had not been fully apparent." It is truly evident that the author did not feel that Jesus had been spiritualized and glorified during his lifetime, so in this portrait we see Jesus as John thought he should be regarded, as a spiritual and glorified Christ. John effects this transition by carrying over the revelation of Christ from the world of outer fact to that of inward religious experience.

In John we have the spiritual embodiment of the Christ who is all powerful and glorified as the "Son of God." Scott believes that "the abiding value of the Gospel" is "that it brings Jesus before us at once as a historical person and as the invisible Lord who is ever present with his people. We are able to feel that the inward presence to which we still have access is no other than Jesus Christ; and the message he speaks to us in our own lives blends itself with his recorded message, and is no less personal and authoritative." Garvie splendidly sums up the portrait presented in John: "It presents to us the Jesus of history transfigured by the light of the Christ of faith. It links history with philosophy; sets the events of time in the background of eternity; makes explicit what is implicit with the other Gospels; and roots the Christian experience in the Christian history. It so discloses the glory of the Son of God in truth and grace as to evoke the faith which in him lays hold on external life."

Work for Everybody

By Frank D. Campbell

OUR FOREFATHERS recognized that "governments are instituted among men . . . to secure . . . certain inalienable rights," with which "all men" are equally "endowed by their Creator." To secure the inalienable rights of our people in America we have governmental departments of Agriculture, Labor and Commerce. Two years ago it was declared that the farmer, the worker and the American business man have been "returned to the road to freedom and prosperity." While we have been keeping them on that road, other millions continue being swept by tides of adversity, not toward "a democracy of opportunity," but in quite the opposite direction. A share in the bounties of nature suffices for a primitive society but an opportunity for income is essential in our time. We have not a few overfed, well groomed comfortably housed princes of privilege, but much larger numbers whose present lot is penury in propertyless pauperism.

Two years ago, one of our political parties declared, "The necessities of life must be provided for the needy." But even greater is the need that we shall see how, and set ourselves to the task of providing creative employment for every person desiring it. For many people, our three government departments do well in their respective spheres but we need another department, for the unwanted folks, dedicated to "the production and sale of every necessary of life" (to use the words of Ruskin) wherein any who desire may have training and employ-

ment. Let private trade do its best let all the people participate in production as well as consumption. In war, tasks would be available so each could do "his bit." Why not give up the absurd notion that the game of life shall be open to those only whom the captains of industry are willing to employ, because they consider them the best players and most profitable to hire? We ought clearly to recognize that competitive industry, with its profits motive, will never hire all our people; but will continue to waste and destroy its unwanted workers. The Goodwill Industries, Friends, Salvation Army and others, have shown how to redeem some of the cruel wastage of human life by the goodly number they have brought back from despair and destitution to places of usefulness. But the unwanted are far too numerous for their resources. Business, even if left alone as so often suggested, will not truly serve all the people; agriculture is casting up its millions into direst poverty; and our labor unions cannot cope with the needs of even their own members. But rough work, with pauperizing wages, is no proper governmental answer to the inalienable creative instincts of our unfortunate people. Wages must suffice to purchase and possess homes and properties as well as daily necessities.

Governmental interests in the unwanted is essential for the building of a cooperative social order. In 1863, John Ruskin, taking the words of Jesus, "Unto This Last," as his title, outlined a program for abolishing unemployment. The parable of Jesus, in Matthew twenty, as well as Ruskin's little book of four chapters, are well worthy of our careful study. We can indeed develop a program within which there shall be no ultimate refusal of employment. That old bogy of government competing with its citizens, is monopoly claiming a right to exploit the rejected. Mr. Gandhi first read this book of Ruskin's on a train journey in South Africa. He says, "The book was impossible to lay aside once I had begun it. It gripped me. Johannesburg to Durban was a 24 hours' journey. The train reached there in the evening. I could not get any sleep that night. I determined to change my life in accordance with the ideals of the book." Mr. Gandhi's present work for his people in India is in the midst of dire poverty and scarcity. We live in a land of wealth and abundance where opportunities for creative employment can be made available for the very last person. One of our Senators, as recorded on page 11,129 of the Congressional Record for June 7, 1938, declares, "Every man has the Divine right to work." We certainly can believe in the human right of every man to work. Whoever "will not work neither let him eat," but whoso wills to work, by all means let us share the opportunity.

On March 4, 1933, President Roosevelt said: "Our greatest primary task is to put people to work. This is no unsolvable problem if we face it wisely and courageously." Our President is right. This problem can be solved. But its solution demands insight, spiritual vitality and moral courage beyond that which we have yet brought to the task. As E. Stanley Jones says, "The sound of the tramp of the weary feet of the unemployed seeking for employment invades our sanctuaries of devotion and we know now if we are to find God, we must find Him in the solution of these problems. For God is in them." That the people are too many or that the solution of unemployment lies in fewer workers is a misguided conception. All the people are to be welcomed to share the toil as well as the fruitage. An adequate faith in creative opportunity for all will enable us to abolish unemployment; for surely no able bodied person has any right to spend his lifetime in idleness while there is so much to do in this our Father's world.

Elkhart, Illinois.

Vacation Days in Canada

By Nellie H. Markle

THIS is a further chronicle of a vacation spent in Canada. Having attended the meetings of the American Association for the Advancement of Science in Ottawa and sessions of Canada Yearly Meeting, we found ourselves again on our way, with time to take stock of the possessions we had brought with us. There are advantages and disadvantages in traveling with a botanist and a devotee of the camera besides. The rear compartment of our car on such expeditions as this is always filled with collecting-cans, boxes of bottles and jars, high boots for wading and much other necessary paraphernalia. Inside are suit cases, cameras with their equipment and some of the books and magazines which we have not had time to read at home. On the numerous occasions when botanizing and photography slow our progress, they prove a great boon to the non-scientist of the party.

No Room at the Golden Apple

Driving eastward from Toronto, we noticed from time to time a suggestion that the Golden Apple Inn at Ganonoque would be glad to welcome us, with other travelers; but upon our arrival, though it was only mid-afternoon, we found that these others had also been attracted by the promises of the wayside and that we must look elsewhere. This story might well be entitled "A Study in Lodgings," for each night we found a place with individuality and human interest.

This time we chose a tidy tourist camp, with pleasant shade about its small white cottages. The appearance of the camp reinforced its appeal to us with an invitation to go with the Captain, who proved to be the silent partner of the rather voluble hostess of the camp, on a motor boat trip among the Thousand Islands. After rest, tea and sandwiches we proceeded to the dock and embarked for a delightful hour on the river, returning as the last rays of the sun for this day touched the water, turning some of its deep blue to streaks of gold. The Captain told us some interesting stories of the summer life on the islands. He pointed out a sheltered cove, which, because of its shape is known as Half-moon Bay. Each Sunday afternoon a small organ is carried to its head and a minister conducts a religious service from the land, while the congregation, gathered from the surrounding islands, is assembled before him in the boats which brought them there. Amid such quiet and beauty, away from the turmoil of cities and busy lives, worship should be spontaneous and sincere.

Down the St. Lawrence River

Between Kingston and Montreal the St. Lawrence River presents an alternation of quiet stretches and rapids. It is possible for one to drive his car on the boat at Kingston and in addition to the pleasure of a leisurely trip down the river there is the thrill of shooting the rapids. We were content to stay on the King's Highway, from which we saw many large boats passing up and down. The trip up the river is made by means of a series of canals, which carry the

boats around the rapids. For many miles the road is built high above the water and both it and the canal are well lighted with electricity. The passing of a boat through the locks is a never-ceasing source of interest. We were reminded of our experience in the Zuider Zee, when the wind had blown the water out to sea and we had to wait until it ceased, so that there was again enough water to lift us over the locks.

On to the "End of the Earth"

Having seen something of Montreal on a previous occasion, we recalled the drive up Mont Royal in one of the old horse-drawn carriages, the visit to McGill University and other points of interest; but this time we drove straight through, for we were eager to reach the Gaspé country and it was still far enough away to make the literal mean- of Gaspé, "End of the Earth," seem fitting. We stayed this night with French-speaking people and from our windows we looked out over the river. That this is tourist country was evidenced by the numerous *chambres de repos* that were advertised. The atmosphere of the dining room, with its mirrored walls, in the Chateau at Trois Rivieres, was that of Paris. It inspired us to order and enjoy a continental breakfast.

We stopped at Cap de la Madeleine to see La Sanctuaire—the Old Shrine—which was originally erected in 1659, replaced in 1714 and later dedicated to the Holy Rosary. A sacred statue in being transported to the main altar at this time manifested its satisfaction by opening its eyes for a few minutes, in the presence of what are said to have been three trustworthy witnesses. Because of this miracle, the sanctuary later became a place of national pilgrimage. Two hundred thousand persons now visit it each year and one wall of the church bears numerous crutches, braces and canes discarded by those said to have been miraculously healed. Of even greater repute is the shrine of Ste. Anne de Beaupre, twenty-one miles east of Quebec. It was not on our route, so we did not see it.

Land of Unforgotten Saints

One is led to wonder if there is any saint who has been forgotten in the naming of capes, islands and towns beyond Montreal. Each small village has its large parish church, often out of all proportion to the simple life of the people. Small wayside shrines are seen, some simple, others elaborate. Statues of Christ, with a halo of electric lights, seem incongruous.

In Quebec late in June there was a great gathering of Catholics. Massive arches of stucco, each representing some phase of Catholic thought, were erected over the main streets. In Battlefield Park, on the historic Plains of Abraham, a great platform, bearing high pillars and provided with a sound system, looked out over temporary seating for more than two hundred thousand persons. The provincial museum nearby, though worth seeing, was being cleaned and restored following this Catholic congress, which no doubt had brought it many visitors. One attractive exhibit was a huge polar bear. Standing under its head and almost between its front feet was a baby polar, an exact but tiny replica of its parent.

In Old and Picturesque Quebec

Having an aversion to guides in general, with map in hand we sought for ourselves the monuments and other places of historic interest; we saw the Parliament Building and walked around the Citadel and Dufferin Terrace. By this time a chill rain had begun to fall and our enthusiasm for more sight-seeing waned; so crossing the great bridge over the St. Lawrence, we were again on our way eastward. All along the river the country is divided into very narrow fields that begin at the river and extend backward for some distance. These are called "ribbon farms." When early settlers, who owned large grants of this land left it to sizeable families, it was thus divided, so that each of them could have access to the water, their only means of transportation and communication. Life still centers in a series of almost continuous villages on either side of the river, from which the farmers go out to till the soil.

The homes in this area are attractive and thrifty-looking. The houses with sloping roof and often dormer windows have the fronts painted snowy white, while the remaining three sides are red or occasionally gray. The white front is of different material, shingles, if the rest of the house is weather-boarded, or vice versa. The barns are painted in the same manner. Rows of stiff Lombardy poplars heighten the French character of the country.

At Montmagny we stopped for the night at a small hotel, whose every detail was immaculate. We hesitated to disturb its shining cleanness. It is said that the French-Canadian housekeeper is not content with brushing off the furniture, but rubs the table underneath, as well as on the top. Only the manager spoke English and all the conversation in the dining room was in French. A really magnificent Belgian police dog guarded the cars at night and when hungry or desirous of attention, rang the bell at the side entrance.

Primitive Customs Still Prevail

Spinning and weaving are arts in which the women excel. They do this for their own use and since better roads have brought tourists, there has sprung up quite a home industry. Homespun blankets and bedspreads, knitted sweaters and gloves and hooked and woven rugs may be purchased from roadside community stores. The workmanship is excellent. Maple sugar is for sale in many places. It is molded in blocks of various sizes in the shape of the houses just described, always with a ladder running up to the chimney, a common feature of the houses throughout the region.

Having read that many primitive customs still prevail, our watchful eyes were rewarded by the sight of an outdoor oven, in which the bread is baked. These ovens are apparently molded from clay on a platform near the roadside. We were told that the bread is very good. At some ovens, loaves were displayed for sale and if one stopped to take a picture, as if by magic families of children appeared, eager for any coins that might be distributed.

Dogs are used to draw small carts for utilitarian purposes. We saw a full-sized man driving one down the street of a village. Oftener it was a boy and farther out on the cape, where tourists come in greater numbers, dog teams and oxen hitched to carts and carrying groups of children seem to have no other purpose for the moment than to be seen, admired and photographed, preferably for a consideration. It is a common sight to see a man with an ox-cart gathering kelp along the shore or hauling it on the highway, for use as fertilizer.

Where the Codfish Flourish

The chief industry of the region is the production of paper-pulp from wood, which is cut into four or five foot lengths, floated down the streams where possible, caught in the river near the mills by some kind of barriers and then taken through the various processes that finally turn it into paper. Machinery which removes its bark, aqueducts for transporting it, mills which grind it into pulp are frequently seen. Much of the work of preparation is done by hand and on a small scale, so that the industry affords a cash income for many families. Recent serious competition has been introduced through the dumping of Russian and German pulp-wood.

Codfishing is an important occupation. Fishing boats are everywhere. The atmosphere is pervaded by the characteristic odor of fish, drying on racks in the sun. As in the Middle West, we protect young chickens by the use of scare-crows, so they attempt to discourage the visits of seagulls by dress-

ing up figures and setting them in the midst of the drying fish.

BEAUTIFUL GASPÉ PENINSULA

There could scarcely be more diversified scenery than that found on the circle drive of the thumb-like Gaspé Peninsula. In the main the road follows the seacoast. It is wild country, where cliffs rise hundreds of feet for miles, then dip to sandy beaches and fishing villages. Now and again the road turns back into the interior, where cascades, deep gorges, quiet lakes and mossy swamps contrast with stretches of fertile farm land. We spent a night in a log cabin camp set on a ridge, which looked out over a freshwater lake that reflected the rugged mountains around it. The opposite direction afforded a vista of the open sea.

We had thought there could be no water so blue as the Bay of Naples, but the Gaspé Basin is a deep and vivid color that seems at times to contrast sharply with all that is around it and again to melt into a softness that is like the haziness of overhanging clouds. In the harbor many boats were anchored, including a full-rigged sailing vessel. It was here that Jacques Cartier discovered Canada in 1539 and erected a wooden cross in the name of the King of France. A huge stone cross commemorating this achievement is a part of the Gaspé landscape.

TO PERCE OF THE PIERCED ROCK

We were now ready for the last lap of our journey. Ascending a mountain range by the steepest climb we had yet found, there spread before us a panorama involving the real objective of the whole trip—Percé, with its Pierced Rock, which years ago was separated from the mainland by erosion and now makes, on its inaccessible summit, a home for hundreds of double-crested cormorants and gray gulls; Percé and nearby Bonaventure Island, "a metropolis of sea fowl," which has no parallel in the western hemisphere; Percé, with its fishing boats and drying cod, its comfortable hotels and tourist camps, its artist colonies and hospitable people.

The natural beauty which surrounds this little village is so picturesque that it is difficult to describe it. Picture, if you can, rugged mountains back of it, whose slopes alternate with forest and meadow. Intersperse the green with nestling white houses and a slender spire or two and then turn to sheer, colorful cliffs that drop to blue water, with white gulls ever circling about, chattering and scolding, ready to pounce upon waste from the fishing boats when they come in.

HAVEN FOR TOURISTS AND ARTISTS

Long ago this became a place for summer holidays, because the cruises to the northland included stop-over privileges here. Now that better motor roads make it more accessible, some of its as yet unspoiled simplicity is likely to break down before a tourist onslaught. As one little girl told me, "French is my language, but I learn English only that I may speak it to the tourists." Families are large — fifteen children is not unusual—incomes are small and the revenue from tourists is welcome.

Percé is a haven for artists. With easles set up they may be seen in lanes that lead down to the sea, on the beach itself or wherever a beautiful vista or a study in light and shade holds promise. One enterprising man has a trailer set beside the road. He eats and sleeps, paints and exhibits his pictures. There are more pretentious studios and probably better artists.

FAMOUS BIRD SANCTUARY

Bonaventure Island, a bird sanctuary, lies some two miles from the mainland. It is the summer home and nesting site of gannets and kittiwakes, murres, puffins, sea-pigeons and petrels. While all of these birds may be seen nesting in great numbers on the side of the island that has precipitous walls, it is the gannets that are of greatest interest. Here is not only the largest gannetry on this side of the Atlantic, numbering over twelve thousand adult birds, but it is the only one which can be visited without excessive cost. A motor boat trip around the island enables the visitor to see these birds in the air, on the water and ranged along the sandstone ledges, as Ruth Kedzie Wood says in her book, "The Maritime Provinces," "like china birds in a shop." She describes the puffins as small white diving birds that, never disturbed by the throb of the engine in a passing boat, as are the others, continue to sit, row after row, rolled like demure snowballs on their high red ridges.

GANNETS AT CLOSE RANGE

The gannets are large and white with creamy yellow heads. Their bodies will measure three feet in length. They lay but one egg, unless it is destroyed. While nesting they are far from gentle. A few fishermen and their families reside on the island and it is possible to land at a rude dock on the nearer side of the island, climb a gently-ascending slope to the top of the two hundred and fifty foot cliff, where the birds can be seen at close range. Much more convincing than this description is the evidence of their numbers and habits in the motion pictures done in color, that we now possess, which cannot be shared on paper, nor for whose success do I make any claim.

FROM MAINE TO INDIANA

With this much accomplished, we said goodbye to Percé, hoping sometime to return. Two days of driving brought us to Cape Elizabeth, Maine, where Charles and Caroline Woodman, for a few days shared with us their summer home and the loveliness of the Maine coast. Here, too, there was opportunity for a friendly call with Lindley M. and Mary Hill Binford. Yearly Meeting of Friends for New England was lately over and we found much to discuss. It might well have been said of us, as it has been of others, "How these Friends can visit!" There were pleasant days on the road to Indiana, but this is a story that will not be written.

ANOTHER UNKNOWN SOLDIER

(An Editorial in *The Christian Advocate*, Methodist periodical, Dan B. Brummitt, Editor.)

Yesterday this writer received a card which said, "Your contribution to the Friends' fund which supplies milk to Spanish babies, on both sides of the war zone, is gratefully acknowledged."

It was so modest a contribution that it could not have made much difference, and, anyhow, the giver's reward was not in this formal receipt. He has just found it, in a story straight from Spain, brought back by a visitor to the Friends' centers of operation:

During the frightful bombardments of Barcelona the Quaker milk canteen in the heart of the poorest district was in the center of the danger zone. Milk was being served to hundreds of children while buildings to the right and left were being pulverized. Yet the young Danish Friend in charge went right on, even though the concussions shattered cups and glassware. What did she do during the bombardment? "Why," she replied, "we found all the tin cups we could, of course. The children had to be fed."

No one can stand unmoved by the tomb of the Unknown Soldier at Arlington with its perpetual sentry marching to and fro. But here is another Unknown Soldier, brave as the bravest, with no weapons but cups and glasses and spoons.

The boy whose body rests at Arlington may have been a Christian and a hero, or he may have been just an ordinary boy caught in an artillery barrage that gave him no chance to show what he might have done.

But this unnamed Danish Quaker girl— well, you know what *she* is. And she won't have or need a sentinel forever marching a few paces beside her grave, if she's killed while feeding Spanish babies.

That's one difference between Christianity and war.

THESE GO DOWN TO THE SEA IN SHIPS

How Twenty Messengers of Peace Will Sail the Seven Seas This Summer and Fall

To some people travel is a luxury and engaged in primarily for pleasure, but as Friends participate in the program of the Christian world movement, travel becames a necessity as a means of getting to and from one's work. This summer and fall, twenty of our Friends messengers of peace (including children, and should they not be?) are changing location.

On July 9, Martha E. White, who for the past five years has been working in Jamaica, during the latter part of which time she was in charge of the Glenleigh Boys Home, at Glenleigh, Highgate, sailed for her home in Whittier, California, passing through the Panama Canal. (See Quakerdom note—Editor.)

On August 12 or 13, Bryan and Edith Michener, together with their three children, all of whom have been born in Kenya Colony, East Africa, will arrive at Boston after a six weeks' sea voyage around the southern point of Africa and across the Atlantic on a freight boat on which there were twelve passengers. The Micheners write that they have greatly appreciated the trip. They report that unusual attention has been given to each of the passengers, which was especially helpful to them with the three children. After eight years of strenuous and continuous service in Kenya Colony, they are going to get that rest which is so much deserved and has been so long delayed.

On July 31, Mary E. White sailed from Jamaica on the *S. S. Reina del Pacifico* via Cuba and Bermuda to New York. She is coming as an official delegate from Jamaica Friends to the seventy-fifth anniversary of Iowa yearly meeting. In a recent letter she states "how jolly it is to be retired so you don't have to ask for a furlough" but can come and go on one's own account as way and need may open. She states that she is very tired, as well as retired.

For some time the Mission Board has been seeking the proper persons to take charge of the Glenleigh Boys Home in Jamaica. Although Martha E. White has been giving of her best to this work in a magnificent way, for some time she has realized that a man and his wife should be at the head of the Home rather than a single woman. The Mission Board feels fortunate in that Harry and Esther Wellons, together with their two small children, will sail from New York on the *S. S. Talamanca* of the United Fruit Company on September 7 for Jamaica, to assume charge of the newly combined Glenleigh-Purcell Boys Home. These Friends "hail" from North Carolina Yearly Meeting and both are graduates of Guilford College. Since 1934, Harry Wellons has been connected with the Cumberland Homestead at Crossville, Tennessee, in various capacities, the last one of which was production assistant of the Co-op.

On September 10, six members of the Ram Allah, Palestine, School faculty will sail on the *S. S. Rex* of the Italian Line via Naples for Haifa, Palestine. Recently Annice Carter of Western Yearly Meeting and Garnet Guild, of Oregon, both of whom have been in Palestine for some time, came home on their own account for a brief visit with relatives and friends in this country. They will return on the same boat with the four new teachers going to Ram Allah.

Nancy T. Parker, of Baltimore Yearly Meeting, a graduate of Westtown School and Goucher College, is going to teach Biology in the Girls School, which position was left vacant when Elizabeth Haviland left Palestine to assume charge of the Girls School at Kaimosi, Kenya Colony, East Africa, earlier in the summer. She is going out under the Mary Williams Fellowship.

Roger S. Hawley, of Boston, Indiana, a graduate of Earlham College in 1938, will teach Science in the Boys School at Ram Allah.

Gertrude E. McCoy of Richwood, Ohio, is a niece of Elsie McCoy who for a number of years was Assistant Professor of Modern Languages at Earlham College. Gertrude graduated from Wilmington College in 1935, where also she was director of the choir at the Friends Meeting. Since graduation she has been teaching in the public schools in Ohio and will teach music at Ram Allah.

Elmore Leppert, of Muskegon, Michigan, and a graduate of Earlham College in 1936, will teach English in the Boys School in Ram Allah. For the past two years he has had a teaching fellowship at Lehigh University.

We almost envy a trip of six young people on the same boat, all with a similar purpose and going to the same school as teachers. They will be able to share with each other not only in the joyous fellowship, but also in the disagreeableness of sea-sickness, if any should happen to be poor sailors.

At present, Jefferson W. and Helen K. Ford of Kenya Colony, East Africa, plan to begin their furlough by sailing from Mombasa for India on October 6th. For the past year Jefferson Ford has been head of the Kenya Missionary Council and has been appointed as its official representative to the decennial meeting of the International Missionary Council at Madras, India, in December.

MERLE L. DAVIS.

SIXTEEN TO SIX RATIO AT PENDLE HILL

Visitors from Foreign Countries Fellowship with Americans At Summer Session

The Summer Session at Pendle Hill closed July 28. A variety of excellent courses was offered by a very capable faculty and it was a great privilege to share in such close fellowship with the group that gathered there. One of the most remarkable things about it was the spirit which pervaded the place and the way in which we not only came to know each other but to feel ourselves part of each other and of the entire group within the few weeks that we were together. This was true in spite of the fact that we met very largely as strangers.

On June 28 the Summer School opened with fifty-four resident students. In addition, a number of non-residents enrolled for various courses. The resident group came from six different countries including China, Germany, Norway, England, Mexico and Canada. Students were present from sixteen States of the United States. Of the fifty-four students, thirty-seven were Friends, coming from eleven Yearly Meetings and two other Friends groups. Six were in attendance from the Five Years Meeting: Lulu Cleland, a teacher from Toronto, Canada; Lyman G. Cosand, pastor, Leesburg, Ohio; Elbert D. Newlin, pastor, Pikeville, North Carolina; Norval E. Webb, pastor, Clinton Corners, New York; Evalena Macy, pastor, Palmer Lake, Colorado; and Ora W. Carrell, Nebraska Central College, Central City, Nebraska.

It is interesting, also, to note the variety of professions and lines of work represented: twenty of the student group were teachers, three were principals of Friends schools, four were college professors and one a college president. The group also included two A. F. S. C. workers, two members of the labor movement, eleven college students, and several housewives and business men. The various points of view brought out in discussion by the group were interesting and valuable.

We were especially fortunate in having such an able group of men and women as members of the faculty and staff. The Directors of Pendle Hill, Howard H. and Anna Cox Brinton, gave unsparingly of their strength and time to provide for the comforts and needs of every student. Their hospitable home was always open and was the scene of many delightful occasions. They also gave able leadership in planning and conducting the Summer Session. A val-

uable course entitled, "Faith and Practice of the Society of Friends," was conducted by them.

An extremely stimulating and helpful course was offered by Gerald Heard: "The Sense of Spirit, and Inquiry into the Growth of Belief in the Inner Light." He is an English writer and lecturer, and the author of many books including, "The Source of Civilization." In a most searching and impressive way he brought us into a realization of the timelessness of Spirit and showed that the Divine Spirit has been present in the world since He "moved upon the face of the deep," until now. The Spirit is always speaking and for this reason we must have a direct, personal experience of religion. We are in a tremendous crisis today—social, economic, religious—where spiritual forces have not kept pace with scientific and material forces. and for this reason we are faced not with an opportunity but with a test.

Another excellent course was conducted by Dr. Walter M. Kotschnig, entitled, "Economic and Political Myths of Today: An International Study of Contemporary Society." Dr. Kotschnig, a professor at Smith and Mount Holyoke colleges, is an Austrian by birth, is thoroughly familiar with the various countries and peoples of Europe, and is able to speak from personal knowledge and with authority concerning events which are now taking place in Europe. With great insight and frankness he traced the national characteristics of the various countries discussed—Germany, Italy, Russia, England, France and the United States—and presented the dominating theories of government which characterize each one of these nations. He emphasized the seriousness of world conditions and the imperative need of Friends being true to their peace message and doing everything possible to awaken an enlightened public opinion to the dangers of the present situation.

Dr. Georgia Harkness, Professor of Religion at Mount Holyoke College, gave a course on "Resources for Religious Living." She is a well-known author of many religious and devotional books. Out of her very wide experience, especially with students, she presented some of the resources which are available for Christian living, including those found in the nature of God, prayer, living literature, Christian fellowship and the life of action.

Still another course offered was entitled, "The Individual and the Community." Two of these lectures were given by Dr. Fritz Redlich, Professor of Economics at Mercer University, Macon, Georgia. Three lectures were given by Dr. Arthur E. Morgan, formerly President of Antioch College and later chairman of the T. V. A. It was an inter-

(Continued on page 356)

YOUTHFUL FACE ON OLD YEARLY MEETING

New York Friends Go to College Holding Annual Sessions at Keuka Lakeside

New York Yearly Meeting presented a surprisingly youthful face, considering its 243 years of qualified, individual existence.

The Finger Lakes section of New York State is very interesting from geological, agricultural, and historical viewpoints as those who have read "Listen to a Lonesome Drum," by Carl Carmer, will remember.

We met in Keuka College which is a college for young women and the beneficiary of the Ball family of Muncie, Indiana. We lived all together under the ample roof of this simple college and there were more young Friends and more youngsters between eight and fifteen than we have had for some time.

Harold Collison of the Yearly Meeting of Friends for New England, where they have such a successful Junior organization, came over on purpose to set us up and organized this younger group with what they call "twelve charter members" who caused some amusement by selecting James Wood as their Clerk.

The experience for New York Yearly Meeting of all living together under one roof, with unhurried transport from one session to another along corridors with either Edith Maul or her delightful Morgantown products (they have added attractive home-woven neckties for men to their offerings) luring one from more serious thoughts of world conditions, was so pleasant that we, without too much consideration, agreed to come back again next year despite the absence of a good many Friends from the East who could not attend because of the distance.

The presence of our diminutive missionary from Kenya Colony, Margaret Parker, and the presence of Merle L. Davis and his beautiful motion pictures of our various mission stations, made us feel very close to Africa, while the charm of the members of the Davis family greatly endeared the director-secretary to our membership.

The meetings in the college auditorium had the advantage of Leslie D. Shaffer's singing voice and a very intelligible lot of reports. It was interesting to see how much more interest was taken in the Epistles from foreign countries as a result of the World Conference and the intimacies there developed. Of course, as is always the case, the people who went to the Conference were able to discern the greatest influence of the World Conference on our gathering.

The Worship-Fellowship groups in the morning were rather talked to by some people without allowing time for the development of concerns to grip the group, and the last meeting, when the Worship-Fellowship groups were to bring their concerns together for discussion, turned rather into an experience meeting than a discussion of such topics as "Power in the Meeting for Worship" and others which had been suggested.

A sucessful innovation for New York was a panel discussion led by Homer L. Morris of the American Friends Service Committee, and participated in not only by the panel but by the audience as a whole. The general theme was, "How Shall the Individual Christian Meet Conflict?" The Program Committee was importuned to have some such discussion arranged for future programs and the same expression in regard to the Worship-Fellowship groups was heard on all sides.

The appointment of Friends by the Yearly Meeting of Conference affiliation to attend had been taken very seriously and there were fourteen or fifteen of them in attendance, one of them the most beautiful swimmer we had ever seen in our aquatic exercises in sparkling Keuka Lake.

The meeting was brought under the weight of Rufus Jones' description of the suffering in China, and Friends' responsibility therein as presented to us by Homer Morris, and we thrilled with the description of the adventurous experiments in unemployment relief, etc. which the Service Committee is carrying on.

The Service Committee, in addition to lending us Homer Morris and Errol and Mary Peckham, gave the Meeting the great advantage of having with us Caroline Solmitz, who is heading up the camp for refugees at Aberdeen, which is in the Cornwall Quarter of New York Yearly Meeting. She spoke charmingly, and when one realized the determination behind her slender proportions, with four children to educate, and these strangers in a strange land to make feel at home, one was greatly stirred. In addition, it was through her mouth that the Yearly Meeting discovered that Clintondale Friends had ploughed, harrowed, and planted these long unused acres and cultivated the garden until the campers could take charge.

James R. Furbay told us some good stories, as well as challenging our thought as to the tasks placed upon our Christian educational program.

Merle Davis was a continual source of information and cheer and we were blessed with the presence of our elder statesman, Abraham S. Underhill, while Raymond Mendenhall and his wife, Hazel were welcomed back into our fellowship with great enthusiasm. " Ray-

mond gave the address on Prohibition and Public Morals.

One of the unheralded but very useful incidents of Yearly Meeting is the employment office, people dropping in to consult Merle Davis or Elizabeth Hazard or Richard Lane, Chairman of our Evangelistic Committee. The personal problems in meetings, the exchanges of addresses, all the nice family intimacies and friendships, make Yearly Meeting a most lovely place of exchange.

The challenge which the Service Committee brings to our young people in their search for young workers who have a serviceable knowledge of some language other than English was directed to the thought of our younger members. It is infiinitely simpler to be of service in Spain if you do not have to have an interpreter at your elbow, and we felt that a number of our young Friends took home with them the thought that they were going to prepare themselves to be drafted in some serviceable way.

Perhaps it was a bad cold which increased my increasing deafness, but I did not hear as many good stories as our Yearly Meetings have sometimes produced. Perhaps it was because there was not even the semblance of a horse-shed attached to this college for young women, but a more cheerful, earnest, and courageous-minded group has rarely gathered in our Yearly Meeting in New York.

One earnest youngster, in discussing some more adventurous educational possibility, suggested that we should be willing to suffer now that eternal truth might emerge. A glorious challenge that, to the suggestion that our youth today are over-emphasizing the joy of the moment.

FRIEND ELKINTON WOULD HEAR FROM YOU

In a note addressed to the readers of the various Friends periodicals, J. Passmore Elkinton writes:

"For several years I have wondered whether the subjects spoken about in our Meetings were all that the Lord desired. Local needs among Friends vary. But are there not great thoughts of universal importance to spiritual life?

"I would be grateful if many Friends reading these lines would take a couple of postcards or a sheet of paper and send me the twenty-five or even fifty topics which they feel are most vital to any Friends group. If replies are sufficiently representative, I shall undertake to report a summary to the papers whose readers respond. Kindly state in which paper you saw this note."

Passmore Elkinton's address is 121 South Third Street, Philadelphia.

CHANGING PICTURES IN AMERICAN SCENE

Graphic Report of the Friendly Relations Committee of New York Yearly Meeting

Men and women in all walks of life are suffering because they have not yet found a way to bring into harmony the customs of the past with the demands of the present. The physician who is caught between long-accepted standards of individual practise and the growing demands for socialized medicine; the industrialist who longs for the personal employer-employee fellowship of a generation ago, in the face of union demands and governmental regulation; the youth whose vision has faded and whose dreams have been thwarted as he has met the grim negations of unemployment in terms of no security, no home, no self-realization;—these are but a few of the all-too-common pictures of a new world coming to birth.

We would not condemn the past. It too had its birth-pangs as it strove against evils as they became apparent. We take the position that in any age no system in itself is inherently sufficient. Men of Christian character are the sole guarantee that we will take the next step that the destiny of humankind demands. We have faith in Christian men. Jesus, who knew men best, hoped for the most from them. Methods of government and present usages of carrying on the business of the world may fail; current standards of success may change. Men will not fail; they were created by the Eternal to assume responsibilities beyond those of the earth.

Democracy grew out of this faith in the eternal destiny of man. The Christian will remember that the State of which he is a member is his creation, his servant, called into being to serve the purposes of human personality on the march into eternity. He will not permit the State to dictate to his conscience, nor to abridge his higher loyalty to the Kingdom of Heaven. He will rather take an active interest in the processes of government to keep the State true to the purposes for which it was built; and he will be willing for others to have different ideas of the State.

We cannot work for any goal, however noble, with means that are destructive of Christian character. We believe that the means control the ends, and that no achievement can rise above the methods used in attaining it.

We reiterate our testimony against war as an unchristian method of attempting to settle disputes. Nations are being impelled to the use of arms because of habits of trade and commerce, and fears for national security, which habits and fears might be corrected through an honest and generous scrutiny of them and an heroic determination to overcome them. The bombing of civilian populations is but another evidence of the gruesome stupidity of war. We protest against the sale of munitions of war to belligerents, which are used for the shelling of helpless non-combatants in defenceless cities. We petition the Government of the United States to prohibit the sale or exportation of any munitions of war to any country at any time. We should not judge any country too harshly on insufficient evidence.

We are delighted with the brave and sympathetic experimentation of the American Friends Service Committee in seeking methods of promoting economic rehabilitation of the unemployed in ways that conserve the integrity of human personality. We regret that not all programs of relief in America take into consideration the fundamental importance of promoting self-esteem and self-confidence, which are so essential to the continuation of democratic ideals in American life, as well as of spiritual values. We have noted that some relief programs are overly paternalistic, robbing men of confidence in their own individual abilities and even of their desire to seek employment. Sometimes, relief recipients actually avoid or refuse employment of limited or uncertain duration because of the lack of assurance that they will be reinstated on the relief rolls promptly after their income from such temporary work is cut off when the work is finished. We ask that the Government of the United States consider plans that have been offered for the wider use of the Federal-State Employment Service as the heart of the governmental relief service, which may point the way to overcoming this difficulty. We also respectfully suggest the further study of the experiments of the American Friends Service Committee in this connection.

We are humiliated that distinctions in race are still made the basis of discrimination in the treatment of men in our country and elsewhere, and urge men everywhere to maintain a tender conscience toward customs which are rooted in greed or racial pride rather than in Christian brotherhood.

During these times of depressions, when much of society seems to be perpetually faced with mental, spiritual and financial poverty, may Friends have the courage and spiritual dynamic to be active in the experimentation, promotion

and development of an economic, political, religious and social order which will keep them literally a "Society of Friends" in an unfriendly world.

We urge upon Friends financial and moral support of the American Friends Service Committee and its work, as one of the most practical and effective examples of our Friendly Christian message.

Friendly Relations Committee,
W. GLENN ROBERTS, *Chairman.*

A FRIENDLY LABOR DAY CONFERENCE

With the challenging question, "What demands does our Faith make upon us?", the Baltimore Young Friends Yearly Meeting Labor Day Conference will be held on September 3-4-5 at Camp Keewadin, at Riva, Maryland. It is desired that all those who plan to be present prepare for the Conference by reading from the list of references to be found in the American Young Friends Fellowship queries. Bliss Forbush and Jesse Stanfield, Executive Secretaries of the two Baltimore Yearly Meetings, and Milton H. Hadley, Chairman of the Youth Section of the Five Years Meeting Board on Christian Education, will share in the discussion. For any and all information regarding details — source material for discussion, camp equipment, expenses, and directions for reaching Camp Keewadin — inquirers should address Robert Greenfield, 4101 Alto Road, Baltimore, Maryland.

INTENSIVE PROGRAM OF INTERVISITATION

Arranged jointly by the Fellowship Council of the American Friends Service Committee and by the Council of Fairfield Quarterly Meeting of Wilmington Yearly Meeting, an intensive and instructive program of intervisitation is being carried out, July 29 to August 21 in Wilmington Yearly Meeting. Eastern and western Friends are cooperating heartily in a series of meetings and conferences which will undoubtedly mean much to all who are reached. Local, Quarterly and Yearly Meeting sessions are being included in the project and the friendly fellowship has overflowed into adjacent territory, having reached as far as Richmond. Among those participating from a distance are Charles W. and Anna S. Palmer, Westtown; Matilda Wildman Evans, West Chester; William C. Biddle, Lansdowne; and Leslie D. Shaffer of Philadelphia, all of Pennsylvania, and Howard W. Hintz of Brooklyn, New York. On its conclusion we expect to publish a report of this commendable enterprise.

THE CHURCH UNDERTAKES CHINA RELIEF

To help meet the tremendous and tragic need in China, in which disaster has followed upon disaster, the Church Committee for China Relief has just been organized. This emergency agency has been created by the Federal Council of Churches, the Foreign Mission Conference and China Famine Relief.

The distress due to war and natural causes combined is unmeasurable. On October 1, 1937, the best estimate of those in need of immediate relief in flooded areas was 4,000,000 souls. The fighting in Tientsin and Shanghai added hundreds of thousands of homeless refugees and direct war victims. As the Japanese armies advanced southward and westward from the Tientsin-Peiping area and later from Shanghai, millions of the threatened population tried to evacuate to avoid the fighting and its aftermath. Some returned later to ruined homes and desolated fields to share with those who had not fled the trials of life in occupied territory ground between the guerilla warfare of their own armies and the martial law of the invaders. Widespread bombing not confined in its effects to military areas has added to the total of suffering.

Now China's Sorrow, the Yellow River, seems to be carving a new channel through usually rich agricultural country, and other floods are threatened in the same areas as last summer, for conditions have prevented repair of the dykes and levees. Epidemics of cholera and typhus are threatened. In the area involved in these cumulative disasters a population of 149,000,000 people normally live, of whom 30,000,000 have fled from their homes.

No monetary goal can be set at present, but the first slogan of the effort of the Church Committee is: *A Million Friends for the Chinese People* — a million people who will give their widow's mite or their thousands to obey their Master's Command to be Good Samaritans.

It can hardly be expected that America, even still rich and enjoying luxuries, should meet all of this appalling need. The Chinese are doing what they can for relief even in the face of unprecedented demands for public funds for defense. The Chinese churches outside the war zones are contributing sacrificially to the relief work under their National Christian Council. England and Canada are trying nobly to do their share. But much of the burden must be taken by America or millions will perish. At present rates of exchange, ten cents will save a life for five days and a dollar will save a life for well over a month and do something toward providing shelter and clothing for the approaching winter and toward helping rural refugees to make a new start on the land. A Christian who gives what he can will know that even small gifts go a long way in China, and will earn the widow's commendation: "She hath done what she could." But we need also to remember the words of our Master, "Inasmuch as ye did it not to one of the least of these (hungry ones), ye did it not to Me."

Contributions should be sent to Dr. Wynn C. Fairfield, Director, the Church Committee for China Relief, 105 East 22nd Street, New York City.

SIXTEEN TO SIX RATIO

(Continued from page 354)

esting and a valuable experience to listen to Dr. Morgan as he presented the conditions and conflicts which have arisen from the growth of the great cities with their over-crowded populations and the need for smaller communities built upon a different basis and with a new purpose.

Several evening lectures of great value and helpfulness were given: one by Rufus M. Jones, just following his return from South Africa and China, and by Harry Silcock, who gave a comprehensive presentation of the war situation in China as it is today. Special lectures were also given by Gerald Heard, Walter Kotschnig, and Anna Cox Brinton. Many interesting visitors came to Pendle Hill during the summer. One of these was Dr. Hu-shih of China, who is known throughout the world for the work he has done in simplifying the Chinese language and making it available in the vernacular.

Pendle Hill has a beautiful and a picturesque setting. Aside from a few days of rain when we met indoors, the lectures were usually given out under the spreading trees. Here we also enjoyed our meals and had many pleasant occasions together. The grounds are beautiful with their maples, lindens, horse chestnuts, spruce, larch, hemlock and other varieties of trees. The singing of the cardinals, wood robins, song sparrows and other birds and the constant flitting of the fireflies in the early evenings will not soon be forgotten. It was a delightful and a stimulating experience to be at Pendle Hill this summer and all of us who were there are increasingly conscious of the very great contribution which this School is making to the Society of Friends and to religious thought and life.

ORA W. CARRELL.

Central City, Nebraska.

"Old North" Yearly Meeting Renews Its Youth

By Alice Paige White

DESPITE the fact that during the first week in August North Carolina Yearly Meeting celebrated its 241st birthday, it is by no means senile. The statistical report showed that 3,425 of its 11,468 members are under twenty-one. While the births were only 56 as against 80 deaths, there was a net gain of 211.

The influence of the World Conference was still shown, not only in the brief echo meeting held at one session when about a dozen of those who were at Swarthmore nearly one year ago gave brief mention of some outstanding impression, but by a deeper sense of spiritual worship and of the brotherhood of Friends of all varieties of race and type. Leslie D. Shaffer, the Executive Secretary of that Conference, fittingly concluded these reports.

Indeed, Leslie Shaffer was most useful to the Yearly Meeting. One night he sang an impressive solo for the young Friends. The next evening he gave the commencement address on "The Divine Initiative," when six young men in person and one young woman in absentia received their bachelor's degree from Guilford College at the close of the summer session. At still another session this same visiting Friend told about the work of the American Friends Service Committee, explaining clearly the Wider Fellowship of Friends, to which some two hundred persons not near a Friends meeting belong, without necessarily severing other church connections.

On two days, between lunch and the business session, the Women's Missionary Union met and was so well attended that one wondered where the men could find room when the business meeting opened. Great credit is due Ethel E. Payne, the president, and her associates for the rapid growth in the number of societies and in interest.

The presence of Esther E. Baird among us was a benediction. At the missionary session of the Yearly Meeting she gave a masterly picture of the way the orphans whom she and Delia Fistler saved from death in "the great famine" in India are now carrying on the work as doctors and preachers and teachers, (both academic and industrial), and are doing a work with their own people more effectively than any foreigner could ever do. As this noble woman, now retiring rich in experience and honors, took her seat, two recent Guilford graduates, Harry and Esther Lindley Wellons, were introduced as about to leave for Jamaica to take charge of the Glenleigh-Purscell Boys Home. The report on Indian Affairs had added interest due to the fact that three of our young members are among the workers — the Hardins and Worth Mackie.

The report of the Field Secretary, Murray C. Johnson, gave a condensed picture of the work of the whole Yearly Meeting for the past year, for Murray is a *general* secretary indeed, representing the work of each department all over the Yearly Meeting—Evangelism, Religious Education, Missions, Young Friends, and the Budget. Nearly every phase of the work is brought directly to the home meetings, both by visitation and by the *Friendly News Letter*.

The Guilford College report was interpreted by the Chairman of the Trustees, Dudley D. Carroll. He stated that the best intellectual student record was attained for the past ten years. There are to be practically no changes in the faculty for the coming year. Coveted Ph.Ds have been gained recently by professors or are in prospect in the near future, while other teachers have been travelling extensively. Katharine C. Ricks, librarian, announced that the college library has a large collection of Friends books which have been classified so that they may be borrowed by Friends anywhere in the Yearly Meeting on application. A series of three public lectures on Mysticism was a special feature of the past year.

Messages of inspiration from the International Convention of Religious Education recently held at Columbus, Ohio, featured the report of the Board of Religious Education. Cecil E. Haworth joined to his report information about the Five Years Meeting Board of Christian Education and his work as chairman of the department on Christian Home Life. Alice Paige White graphically presented the subject of Stewardship by charts, and Helen T. Binford brought practical ideas on children's work. In spite of Helen Binford's excellent speaking voice and an electric loud-speaker, she was unable to cope with the elements when a torrential downpour on the metal roof made it necessary to wait for ten to fifteen minutes.

Clara I. Cox, chairman of the Interracial Committee, presented Dr. N. C. Newbold, Director of the Department of Negro Education of the State Board of Education. By charts he showed that in academic requirements, teacher-load, and in several other particulars, requirements were identical in both white and colored schools, yet in other respects, e.g. salaries, buildings, transportation, etc., the Negro schools were below the standards for white schools.

The evening devoted to the Young Friends session saw the house full. Tom A. Sykes gave a ringing message on Power. "The world is hungry," he said "for a real message of dynamic Christianity. It is not program, not organization, not ritual, that is needed, but divine discontent in place of complacent satisfaction. The power of God is just as available now as on the day of Pentecost."

No one person this year led the devotional half-hour at the close of the morning sessions. One one day, A. Edward Kelsey tied up the courageous message of Habbakuk, "Though the fig-tree may not blossom, though no fruit is on the vine . . . yet in the Eternal we will find our joy, we will rejoice in the God who saves us," with Whittier's beloved stanza:

> "I know not where His islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond His love and care."

Seth B. Hinshaw made us see how the text, "Ye are God's workmanship," may be interpreted, "You are God's poems." One may be a lyric or a hymn of praise even if he cannot be an epic like St. Paul or George Fox.

Dr. A. D. Beittel's reading of some modern poems and paraphrases, after giving us the Goodspeed translation of the story of the Good Samaritan, helped us to realize how the Scripture message fits exactly into present-day conditions.

A visitor observed that the attractive and inspiring printed programs were a great asset, especially with the quotations which stimulated helpful thought.

Our visitors from other Yearly Meetings were impressed by the large and regular attendance, but particularly by the spirit of loving harmony. Business was despatched promptly, with free expression in the old Quaker manner. "Differences," as one Friend put it, "were nicely balanced by a purposeful desire to promote love and unity."

The closing sentence of the concluding minute read: "Conscious of enlarging opportunity and increasing responsibility, we conclude in the hope of meeting again next year, if the Lord will."

The acid test of Christianity is not whether we believe the Christian doctrines, but whether we have the Christian spirit.

WHAT THIS DISTRACTED WORLD WANTS

By Edwin Ashby

(A recent broadcast—see Quakerdom note.)

The world's troubles are continually before us. The difficulties of Europe, the dictatorships of Germany and Italy, with their reaction in the disastrous civil war in Spain, loom very large in the minds of all thinking people—especially those in the British Isles.

Here in Australia, the struggle in the East between China and Japan may even outweigh in importance the European issue, for the now united Empire of China will in time to come be a market for all the primary products Australia can produce.

If peace, universal peace, could bind together the warring nations of Europe and the still greater nations in the East, how greatly the sum total of human happiness would be increased! We ask ourselves, how is this reign of peace to be brought about? I have no hesitation in stating that to my mind there is only one bond that is big enough, and that is a personal acquaintance with the Hebrew Messiah and with the Christian, Jesus Christ. The ethics and teachings of Jesus are admitted, by Christian and non-Christian alike, as being the highest and best we know; but how few attempt to practice the Christ way of life!

Recently in reading through the New Testament writings, I have realized more strongly than ever that these writers had a realization of the presence of our Lord, different from that current among church members of today. At first the death, resurrection and ascension of Jesus left them forlorn. The personality they had known so intimately and upon whose lips they had hung, because of the wonderful messages he gave to them from God, had finished his work and had gone. But from the day of Pentecost onwards, everything was altered. The Master they had loved became to them a living presence. To Peter and John it was the power of Jesus that had healed the impotent man at the beautiful gate of the temple. It was the same presence that Paul depended upon for wisdom and courage throughout his missionary journeys.

I have realized, my friends, that the work Jesus had been doing in and out amongst the villages and towns of Galilee and Judea did not stop with his death and ascension. It is his voice that speaks to each of us in the quiet of our own souls, saying, "This is the way; walk ye in it." Form the habit of listening to the voice within, tell Him your worries and your cares; the promise still holds good, "Commit your ways unto Him and he will direct your paths."

What this distracted world wants is not nationalism (another form of greed), not creeds, which beget a spirit of pride and which, translated mean, "I am righteous, you are wrong," but a personal contact with the Master, the Lord Jesus Christ. This contact begets kindness, sympathetic service and diligence in the jobs that come our way.

It would be well for each of us to get a vision of the attitude of the writers of the New Testament towards Jesus. To them he was divine, but a distinct personality from God whom he represents and reveals to mankind. To them he was the Creator and nothing in this particular world "came into being without Him." To them, Jesus was the spirit that comforted them, that guided them in their search after truth and in the practice of daily living. To them Jesus was the triumphant leader and captain of each of their lives. The realization of his presence sustained timid souls as they faced martyrdom. It was the spirit of Jesus that gave them assurance of the future and guarded their minds in a peace that the world cannot give and the world cannot take away.

Christianity is not really a creed nor even a theology but an experience. It is not so much what we do but how we do it that counts. We should have such peace in our hearts that we express it in our looks, the tone of our voice and in little kindly acts. In business, we should always think of others' points of view as well as our own. In all actions we should do unto others as we would that they should do to us. I believe the only tip-top life is the one that consciously commits each day, and all day, to our Lord's guidance and throughout the day expects such help; and spontaneously says, thank you, to our Lord for each joy and benefit received.

Wittunga, Blackwood,
South Australia.

A MISSIONARY CHURCH

A church which is not at heart a missionary church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the church of the gospel or the master. Christians should be the first to recognize that, yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm church. Moreover, such states are also paying great attention to the training of the young, thus insuring a rising generation to carry forward the cause. In the church we hear on every hand the complaint that there are few to take the places of the devoted churchmen of the older generation who are now too rapidly passing from the scene; and, if that be true, the church is facing a dubious future.—Bishop Oldham.

SPEAKING A PARABLE OF THE MECHANICAL MAN

By Peleas the Peripatetic

Now it came to pass that there was a fair, and a barker proclaimed that there was on exhibition a mechanical man. And he was a wonder to behold. He would rise and sit at command and he would speak certain sentences. Moreover he would fire a gun. So I drew nigh unto the tent where the mechanical man was on exhibition, and I paid the price thereof and entered in where the sons of men were gathered to behold the wonder. And I saw at the far end of the tent one in shape like unto a human being that had been clad in armor, and there was one lecturing concerning the man that was mechanical.

When a certain command was given, "Stand up," then would the man arise. When it was said unto him, "Sit down," he would obey. Truly this mechanical man *was* a wonder unto those that beheld him. And when I asked what it had cost to produce such a "man," the exhibitor made reply that he bonded for six thousand and five hundred dollars.

Now surely his body as such was worth six thousand times the body of any one present, for the commercial value of a body so far as its minerals and salts are concerned, is said to be about one dollar. But I learned that the mechanical man would respond only to certain commands. For an instance, "Stand up," he would obey; but "Arise," meant nothing to him. For he was geared or tuned, so to speak, so that a certain sound only would call him into action.

And I thought how much more wonderful were those gathered to see him. As a machine he was a wonder, but as a man, he fell short. For he had no power within himself to instigate an action, but must always be started by another; whereas those gathered before him had heart, conscience, self-determination. And even the action whereby a man causes his hand to be raised unto his head is said to be very complex.

Verily, instead of their going to see the mechanical man, he should have gone to see them, for they were far more wonderful than he. For what saith the Psalmist? "What is man that thou art mindful of him and the Son of man, that thou visitest him: for thou hast made him a little lower than the angels." And the Psalmist spake truly when he said, "I am fearfully and wonderfully made."

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

"EAGLE FORGOTTEN"—THE LIFE OF JOHN PETER ALTGELD

BY HARRY BARNARD

Bobbs-Merrill, Indianapolis, 496 pp., $4.00.

That history at its best is well written biography is convincingly demonstrated by this masterful portrait. As the result of six years of meticulous and scholarly research, the author has given us an authentic and vivid picture of the turbulent period of the concluding decades of the nineteenth century, and one which a volume of general history could scarcely convey. We hail this work as a master biography in American history and letters.

Biographer Barnard chose a severe test for objective writing. We used to hear it said that a historian could be judged by his treatment of Philip II of Spanish Inquisition fame, or infamy, according to the point of view. To record and appraise the life of the most vilified man of his time, the storm center of the most violent of political and industrial controversy, presents a task hardly less exacting and formidable. In our judgment Mr. Barnard has admirably stood the test.

The story of a German-born farm boy in Ohio, who had to brave his father's opposition to get even a semblance of education; who contracted a life-long ailment as a Union soldier; who nearly died while seeking his fortune "out West"; who competed with a doubting Missouri trustee in digging potatoes to prove his ability to teach school; who, from a struggling young lawyer in a small Missouri town, was metamorphosed in an incredibly short time into a Chicago capitalist and millionaire—all this supplies the background for one of the most remarkable personal figures in the American scene. Right here it may be remarked that, as so often is the case, a steadfast wife of character and culture had no small part in molding the man who became a dominant leader of his time.

It is a strange development how Altgeld, the war veteran, the property prince, the builder, the astute and not always ethical politician, how Altgeld, part and parcel of the *status quo*, soon became denounced from coast to coast as socialist, communist and anarchist, and defamed as "viper Altgeld," "immigrant scum" and "slimiest demagogue." The recital is a revealing commentary on how powerful economic interests, aided by an unscrupluous and venomous press embodied in the Chicago *Tribune,* can impress upon the public mind a terrible caricature of a really great man.

That Altgeld was vulnerable in certain respects, the author clearly shows. Basically, however, he was sound. In the eyes of his enemies his mortal sin was that he became "the friend of man," the champion of the under dog. Indeed, more than forty years ago he was the voice in the wilderness of economic royalists and industrial highbinders; a voice "crying in the wilderness for the maimed, the beaten, the sightless and the voiceless"—crying out for "the forgotten man"—and the "forgotten" was the American laborer.

Two bitterly controversial—and sanguinary—events furnished the stage on which drama was enacted by Altgeld as the great liberal governor of Illinois: drama in the nature of a great American epic which partook of the qualities of Greek tragedy. These events were the Haymarket Riot—so-called—of 1886, and the Pullman Strike of 1893. Of the former, the author presents a painstaking, authentic review which strongly indicates, first, that what was called a riot was precipitated by police officers, and second, that a grossly unfair trial sent five innocent men to death and three others to life imprisonment.

Altgeld does not appear in this tragic picture until a few years later, when as governor he pardoned the three "lifers." He might have chosen the easy way of extending executive clemency as an act of mercy. Indeed that was all that the friends of the imprisoned men asked. But that was not according to Altgeld. Where human justice was involved, he had a conscience that would not down. Thoroughly convinced that the men were innocent, he sacrificed his political future as he thought, and issued the pardon on the basis of justice, ably reviewing the case in a memorable document. Unfortunately, he allowed his anger against the trial judge to give his statement the semblance of a personal attack, which gave a convenient handle to his traducers. A torrential storm of abuse descended upon him, even exceeding in volume and virulence all that he had anticipated. Doubtless the fact that the logic of his statement of the case was unanswerable made his calumniators the more frenzied.

The second event, the Pullman Strike, brought him into conflict with the federal government. Again he was viciously misrepresented by the public press as condoning the lawlessness of strikers, while the record shows that he even leaned backward, if anything, in calling upon state troops to preserve order. In this conflict, President Cleveland and Attorney-General Olney are shown in anything but a favorable light. In setting forth the facts of the strike situation and his action therein, and in outlining the constitutional issues involved in federal interference in local affairs, Governor Altgeld gave to the country a document that deserves to rank as a great state paper.

One of the most remarkable reversals in American history is found in the fact that within three years, the despised "anarchist" and political outcast had driven the great Cleveland into political exile, had rescued Democracy from the oligarchy in control and brought it back to Jeffersonian fundamentals so that he virtually held it in the palm of his capable hand at the national convention in 1896; so much so that except for the fact that he "was born three months too soon" (in Germany instead of U. S. A.), he would undoubtedly have been the Democratic nominee for President, despite Bryan's "Cross of Gold" speech.

This phenomenal achievement was made possible, first, because the man had come to be recognized as a brave and sincere champion of the democratic process in government and of the rights of the working people. He had fought valiantly against "government by injunction" and for the fairness and justice of legal procedure. He was a pioneer—in political life—in advocating humane and enlightened principles of penology. In fact Altgeld had something of a mystic sense of the sacredness and worth of personality which was the basis of his liberalism.

In the second place, it was the sheer intellect and ability of the man that made him the readily acknowledged leader of the liberal movement in the Democratic party in the nineties. This was freely conceded by his enemies as well as by his friends. Thus the artillery of the opposition was leveled chiefly at him rather than against Bryan in the campaign of '96.

As great in defeat as in victory, this man fought bravely on for his ideals, dying suddenly in 1902 at the conclusion of an address given under great physical strain. Even his enemies, including the implacable *Tribune,* agreed that a "great man" had passed. Ten years later, Vachel Lindsay wrote of him:

"Sleep softly, . . eagle forgotten, . . under the stone,
Time has its way with you there, and the clay has its own.
Sleep on, O brave-hearted, O wise man, that kindled the flame. . . "

For a clear-cut picture of those gestating years, for the light those turbulent years throw upon the present scene, and for an authentic appraisal of a great leader who was both prophet and politician, this admirably written volume is invaluable.

Our appreciation to the publishers for issuing this illuminating and significant biography in a volume so attractive in appearance and format. For the historical minded, what an admirable gift book! And only 108 shopping days before Christmas!

W. C. W.

NO SUMMER SLUMP FOR CINCINNATI

Cincinnati, Ohio, Friends are determined to do away with the proverbial summer slump in church interest and activities, and are succeeding to a marked degree.

Rather than discontinue activities or put them on a summer schedule, the Cincinnati Meeting has been increasing its activities. The Church School was reorganized in July, and the attendance record for the summer months vies with the winter average. Wilbur Leamon, new to us from Marion Meeting, is the new School Superintendent, and with his forward leadership the school promises to reach new heights of achievement. Cora H. Kittrell has been placed in charge of the Cradle Roll and Home Department activities of the School, and is making these two organs of the meeting very much alive and influential.

The reorganized Missionary Society is doing things for sure. Besides carrying on their regular monthly meetings and devotions, the ladies have made some twenty-seven blankets for the Spanish relief under the A. F. S. C. At the July Meeting a group presented a missionary playlet on the Big Jim field in Oklahoma.

Two study groups are meeting regularly. On alternate Sunday evenings, a study group for young Friends, led by the pastor, Robert M. Jones, meets in the church and studies the rise and development of Quakerism. From ten to fifteen young high school persons are in this interesting group. A light supper with fellowship together precedes the class period. When this group is not in session, family Vespers are held in the homes or on the lawns of Friends, where interesting discussions take place, based on the booklet by D. Elton Trueblood, "Studies in Quaker Worship." These meetings are well attended.

Will Farmer Friends Say It with Wheat!

Wheat bought in London for Spanish relief costs $2.25 per bushel. Wheat may be shipped from Mid-Western points via New York to Marseilles for $27 per ton.

How does this add up? If wheat is contributed by Good Samaritans in the U. S. A., more than twice as many hungry children in Spain may be fed.

Mennonite and Dunkard committees are appealing to their farmers to give wheat. The A. F. S. C. makes a like appeal to Quaker farmers. Those who have no wheat may contribute corn or other farm produce. Non-farmers may contribute cash to pay the freight.

Local Peace and Service Committees are asked to take this emergency matter in hand and "gather in the sheaves."

For details, write

American Friends Service Committee
20 South Twelfth Street, Philadelphia

Dorothea Zukierelli (recently refused citizenship papers because of her pacifist connections—Editor), is enthusiastically working on the idea of the Wider Quaker Fellowship in Cincinnati, and seems to be succeeding to an encouraging degree.

On July first, the beautiful wedding of Robert Latham and Velma Pennington took place in the meetinghouse. This most interesting Quaker wedding excited widespread comment, and the meetinghouse was filled for the ceremony.

Friends united with four other churches in the Mt. Auburn area for three weeks in June for a community vacation Bible School. This was a very helpful enterprise and fine inter-church fellowship.

Under the leadership of Robert Jones, Cincinnati Friends, look forward to the future, in letting the Friendly way of life be known and felt in the "Queen City."

Cincinnati Friends had a rare treat on July 30 and 31. Paul Harris, Jr. of Washington, led a Peace Meeting Group on Saturday night, and brought the message on Sunday. Leslie D. Shaffer, our former minister, dropped in on us Sunday, August 7, and gave us his friendly message. A lovely reception was given in his honor Sunday night in the meetinghouse.

On August 10, Mrs. Herbert A. Lowes gave a missionary tea at her home. Amy Marvel of Richmond was present and gave an excellent report of the Conference at Whittier, which was greatly enjoyed by all.

TELLS OF UNHOLY TERROR IN HOLY LAND

In a letter written on July 27 to the Mission Board office, Khalil Totah writes the following about the building of the new auditorium at the Boys School, and about the conditions of the country:

"The building is getting on and next week I expect to see the four classrooms roofed. The auditorium is delayed as the iron for its beams has to be imported from Europe. I look for its arrival in a month or so.

"As to conditions, they are bad enough. It is our trust in God that keeps us going. It is hard on our nerves, but we must keep going. In Haifa, on Sunday forty Arabs were instantly killed and fifty wounded by a most infernal bomb. Jerusalem, Jaffa, Haifa, etc. are veritable hells. We venture out of Ram Allah only when we are obliged. Yet Ram Allah itself is an oasis of peace. Life is fairly normal.

"This is a sick, sick country and let us hope that the new workers will come with fresh inspiration to enable us to render the healing ministry that is needed."

QUAKERDOM · AT · LARGE

We acknowledge appreciatively the recent receipt from the publishers, Cokesbury Press, of "More Chapel Talks," a second volume of characteristic college chapel addresses made by Elbert Russell of Duke University. We plan a review notice later.

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Donald B. Snyder, an Indiana bred Friend and graduate of Earlham College, is President of the company which publishes *The Atlantic Monthly*. He recently addressed the summer group at Buck Hill Falls, Pennsylvania, upon the problems of the general magazine as an educational and democratic force.

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Eber and Martina Hobson closed fifteen years of service among the Big Jim Shawnee Indians in Oklahoma on June 30. With their two children they have been spending July and August making a trailer visit to Indians in eastern Oklahoma before locating on their farm near Durant in the southern part of the State.

* * * *

Robert L. and Mary L. Sackett, who spent the winter in Tucson, Arizona, are now located in New York City where they will probably remain for a year, at least. Although he retired from his post as Dean of the Engineering School at State College, Pennsylvania, last year, Robert Sackett has by no means retired from the active work of his profession. Recently an additional award for significant educational work in engineering was tendered him.

* * * *

Harold E. B. Speight, Dean of Men at Swarthmore College, has resigned as Literary Editor of *The Christian Leader*, a service which, in addition to his several other responsibilities, he has filled with distinction for eleven years. Dean Speight will long be remembered appreciatively for the cordiality and efficiency with which he served as host for Swarthmore to those in attendance at the World Conference last September. He sailed for Europe the first of July to be gone some months.

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On the conclusion of his three months series broadcast on "Fortifications for Life's Demands," Elden H. Mills was invited by NBC to continue with another series on the "Time For Thought" program. In addition to speaking, he features each program with the singing of two hymns. This series is on WEAF and the RED Network, broadcasts occurring every Friday at 12:30 Eastern Daylight Saving Time. In connection with his first series he received 6,500 personal letters.

* * * *

Some of our readers will remember our Australian Friend who contributes a brief devotional message to this issue, Edwin Ashby, who visited some of our meetings in this country several years ago. A widely known naturalist, specializing in plant life, he continues, at rather an advanced age, to carry on his experimental work by daylight, spending his evenings in writing scientific papers. He goes seldom now to Adelaide, he writes us, except to give an occasional devotional broadcast over the radio. Thus he continues in the ministry.

* * * *

In a recent issue of the Marshalltown, Iowa, *Times-Republican*, sent us by a friend, we are interested to see the picture of our venerable Friend, Wendell P. Maulsby, together with the announcement of his re-election as president of the Marshall County Council for the Prevention of War. If all Friends were as indefatigable in their work for peace as is he, who knows what a different world this might be! At the meeting of the Council at which officers were elected, Carl D. Byrd, pastor of the Marshalltown Friends Church, talked on the undeclared war between Japan and China.

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Charles W. and Anna S. Palmer and Matilda Wildman Evans of Philadelphia Yearly Meeting, who have been engaged in intervisitation within the limits of Wilmington Yearly Meeting, visited Richmond Friends on August 2 and 3. At a meeting held at the West Richmond Community house, Charles Palmer, who teaches natural science in the Northeast High School of Philadelphia, and who, more important still, is personal counselor for the 4,500 boys who are students of the School, gave a very illuminating talk on the nature and phases of his work in this latter capacity.

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Religious News Service carries the story that British Quakers have issued a call to their government for a constructive peace policy that would include the abolition of aerial warfare. The appeal, issued by the Peace Committee says: "Whilst maintaining our conviction, without qualification, that the whole method of war is wrong and to be refused, we realize that modern war is becoming preeminently a matter of aerial conflict, and that here lies a main source of fear and an overwhelming threat to civilization." The government is urged to show its sincerity by abandoning immediately the practice of aerial bombing on the frontiers of the Empire.

* * * *

Howard Branson, until very recently executive secretary of the Social Order Committee, has accepted a position as head of the personnel department for Abbotts Dairies. He will have the oversight of two thousand employees and was selected for the great responsibility because of the manner in which he handled the strike between the company heads and the employees. He was able to arbitrate satisfactorily and gained the confidence of both groups to such an extent that they wished to keep his influence among them. Howard will not release all of his contact with the Yearly Meeting's important committee, but will help initiate any successor who may be chosen.—Arch Street Notes in *Friends Intelligencer*.

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Concluding five years of devoted service as a member of our Mission staff in Jamaica, Martha E. White has recently returned to her home in Whittier, California, to prepare for her approaching marriage to Mr. J. Stephen Miller of Christiana, Jamaica. Mr. Miller, a widely known Christian business man, goes to Whittier to claim his bride whom he will install as mistress of a spacious and lovely home at Christiana, in the picturesque highlands of the island. Though she retires from official connection with the Mission, Martha will have ample opportunity for continued service for our work there, with which her future husband is in full sympathy. Her many friends rejoice with her in her happy prospects.

* * * *

Moses Bailey, Nettleton Professor of Old Testament at Hartford Theological Seminary, will spend the next year on sabbatical leave at the Near East School of Theology, affiliated with the American University in Beirut—the one Protestant seminary in the whole eastern end of the Mediterranean. He will be accompanied by his family. Mabel Bailey, his wife, may teach in one of the mission schools, Marguerite will continue her college studies, and Omar will study at the American Community School. The Baileys will live at the School, in the home of Professor Michaelides, who is teaching this year

at Smith College. They look forward with pleasure to getting acquainted with the Friends in and about Brumana, and plan, of course, to visit old friends at Ram Allah.

* * * *

Mary E. White, veteran and beloved worker on our Jamaica field, spent a few days in Richmond last week on her way to Iowa where she will represent Jamaica Friends as fraternal representative at the 75th anniversary sessions of Iowa Yearly Meeting. From Iowa she will journey to Whittier, California, to attend the approaching marriage of her niece, Martha E. White. She had a most enjoyable and exhilarating ship-board trip from Jamaica to New York by way of Bermuda and Havana, being one of a group of some twenty misisonaries and Christian workers. At Havana she had a brief visit with Arthur Payne, whom she reports as doing a remarkably effective piece of religious work in a series of devotional broadcasts which are eagerly followed, not only throughout the Caribbean but in distant lands.

NEWS OF OUR MEETINGS

On the afternoon and evening of July 28, William J. and Flora T. Sayers welcomed members of the Muncie, Indiana, Friends Memorial Church and others at open house at the parsonage. The latter, recently remodeled and newly decorated, was visited by hundreds of friends on this happy occasion. Large hampers of gladioli, bouquets of nasturtiums and other summer flowers, sent by classes of the Bible School and other church organizations, made a lovely setting for the open house. Refreshments were served in the dining room.

* * * *

Charles O. Whitely, pastor of University Friends Church, Wichita, Kansas, with Mrs. Whitely, spent July in Iowa. A part of the time Charles Whitely spent in visiting Friends communities in the interest of Penn college. The remainder of the time they visited relatives and friends. . . Gorman Y. Doubleday, assistant pastor, has been released for three weeks in August to work for Friends University in the interest of student enrollment for the coming year. . . Errol T. Elliott, who was visiting his mother, Mrs. M. F. Swafford, in Wichita, preached very acceptably at the morning service at University Friends Church, on Sunday, July 24.

* * * *

Despite the hot weather, New Castle, Indiana, Friends have had no perceptible summer slump—only a change in emphasis. During the last three weeks in June, the third annual Daily Vacation Bible School was held with a total enrollment of forty. This school was sponsored by the Elizabeth Fry class. During the period from July 10-14, four young people attended the Junior Conference at Quaker Haven, and from July 17-22 nine of the Quaker Club attended the Senior Conference. Both these groups gave good reports at the morning service, July 24. During the absence of Robert and Ardelle Cope, different Bible School classes are leading in the worship services. On August 7 the Keystone Class taught by Isadore W. Kirk used as their theme, "Selling Our Church to Its Membership." Seven of the class took part. The work for the next year is being studied by all the new standing committees.

HOME-COMING ENJOYED BY WEST GROVE QUARTER

West Grove Meetinghouse was the scene for the West Grove Quarterly Meeting (Western Yearly Meeting) Home-coming, which was held July 23 and 24, with nearly three hundred in attendance.

Two former pastors, Fannie Roberts of New Hope Meeting, and Mary Hiatt of Georgetown, Illinois, were present and brought helpful spiritual messages.

At the afternoon meeting Herschel Hill, the pastor, read the Scripture and Asa Woodard of California, a former pastor, led in prayer. Edna Carson presided and gave a short history of the first monthly meetings and the establishment of the Quarterly Meeting by Western Yearly Meeting in 1875. This Quarterly Meeting was made up of four monthly meetings—Spiceland, Hinkle Creek, Sugar Ridge and West Grove. Jesse Mills and Catherine Haworth were the first clerks. John Reagan was the only one present who attended that first Quarterly Meeting and he gave a very interesting talk concerning it. Milton Beals who was a small lad in 1875 also spoke. Messages were read from Edgar Sims of Oregon, Laura and Harry Patton of New Mexico, Fredric Carter and Daniel Whybrew.

Many ministers have been recorded by this Quarterly Meeting, among them the following; in 1881, Jesse Mills and John C. Griffin and later John Cook, Eunice Furnas, Charity Reagan, John Reagan, Lindley Reagan, Amos Carson, Lydia Carson, Jackson Morrow, Edgar Sims, Mary Hiatt, Burnie Cook, Ward Applegate, Fannie Roberts, Richard Wiles, Frank Klingensmith, Alberta Rees, Arthur Hendrickson and Joyce Johnson.

The beautifully decorated meetinghouse, the bountiful basket-dinner served under the trees at noon, the interesting gallery of old pictures and special music all added much to the enjoyment of the meeting.

WINNESHIEK QUARTERLY MEETING

At Winneshiek Quarterly Meeting held at Hesper, Iowa, July 22-24, representatives were present from three of the Monthly Meetings in Winneshiek Quarter. Richard R. Newby, General Superintendent, was present and brought helpful and much appreciated messages. Leslie and Nina McCargar, pastors from Valton, Wisconsin, were in attendance and were a great help in both message and music, as also were others who were present from Valton.

Guilford and Ira Street and their two sons were very acceptably present and were welcomed by their many relatives and friends, as he was born a birthright member of the Friends meeting at Winneshiek. Guilford Street is now pastor at Center, near Newton, Iowa. He had as his subject Saturday night, "Whom say ye that I am?"

On Sunday afternoon the service was conducted by Walde Bielski—and was on Peace and Temperance. Messages were given by Alvin Hoskins of Hesper, Guilford Street, and by Wilford White from Burlington, Iowa.

Dinners were served in the hall both Saturday and Sunday and all enjoyed the social hour together and felt that a very good Quarterly Meeting had been held.

On Monday, a group of Winneshiek friends accompanied Richard Newby to Mason City to take the train for Des Moines. The party stopped at Coldwater Springs for a picnic lunch and while there Richard spied a large rattlesnake. The men succeeded in killing the snake which measured fifty-two inches. The rattles were kept as souvenirs.

BLOOMINGDALE QUARTERLY MEETING

On August 6 and 7, Bloomingdale Quarterly Meeting (Western Yearly Meeting) met in Bloomingdale, Indiana. In the meeting on Ministry and Oversight at 9:30, James Hickman, pastor at Coloma, gave a spiritual message on "Standards of Christian Service," basing his discourse on Matt. 12:30.

In the hour of worship at eleven o'clock, following a rich devotional period, A. Willard Jones of the Westtown School faculty gave an able appeal on peace. After the noon lunch out on the church lawn, the routine business of the Quarterly Meeting was dispatched. Annual reports from departments of work were followed with interest, and officers and superintendents for the next year were appointed.

Appreciation of the faithful work of Sibyl J. Haworth as Superintendent of Evangelistic Work for so many years was expressed by the meeting. The

clerks were directed to send greetings (1) to Miriam T. Lindley in honor of her 90th birthday which occurred on August 11. Her husband, Charles W. Lindley, will reach his 92nd milestone some weeks later; and (2) to Ira and Parolee Downs, former members of this Quarterly Meeting, who have but recently returned to their work as missionaries at Kotzebue, Alaska.

Bloomingdale Monthly Meeting has been without a pastor since the sudden death of Alonzo Cloud, last February. Arrangements are about completed for Eliezer Partington, Paoli, Indiana, to assume pastoral duties at Bloomingdale the first of September. In recent months outside speakers have brought helpful messages from time to time; the most frequent of these has been Lawrence Hadley of Purdue University, whose talks have been especially appreciated by the congregation. Local members have been faithful in filling in vacancies and in carrying on the work.

The Friendly Friends Bible School Class recently promoted a special service honoring our members who were eighty years of age. Transportation to the meetinghouse was provided and ten octogenarians were present. Lawrence Hadley gave an inspiring sermon. Ten others past eighty years were unable to attend.

The Meeting is honored in having as members one of the oldest couples in this part of Quakerdom—Chas. W. Lindley and Miriam Towell Lindley who expect to celebrate the 66th anniversary of their marriage on the 18th of September.

INDIANA YOUNG FRIENDS AT QUAKER HAVEN

In spite of a drizzling rain, July 17 found Quaker Haven, near Syracuse, Indiana, an inviting gathering place for enthusiastic young Friends of Indiana Yearly Meeting—young Friends seeking diligently for solutions to the many problems of both themselves and their meetings.

The theme of the Conference was stirringly presented in the first meeting Sunday night, by comparing the theme, "Quaker Youth Finding the Goal Posts," to the life of Christ.

Christ was a true leader; he knew the game thoroughly; he played the game well; and he played the game regardless of what was being said on the side lines. Thus, young Friends were shown that in order to play the game of life the Christian way they have to have an unequaled supply of stamina and courage to face every issue.

The realization that after all, we as young Friends have a definite part to play in the life of our church as well as that of our community, was brought out clearly in every class. We were given an opportunity to use in the devotional meetings some of the things we were learning at the Conference, which gave an added amount of training that was invaluable. Worship was greatly stressed. Surely no young person left Quaker Haven without having gained something that drew him closer to God.

In the minds of those who truly know Quaker Haven and who have watched its development, is the feeling that it has ceased to be just another summer conference but has become an institution under the leadership of God, training Quaker youth for a life of Christian service.

THE JAMAICA FRIEND

With keen interest we have perused the July issue of *The Jamaica Friend*, a ten-page, mimeographed periodical published quarterly by the Society of Friends in Jamaica, with Erna O. Nixon as Editor. Along with the personal and meeting news of our stations in the island, we find brevities of admonition and inspiration and much that is helpful. We appreciate this evidence of initiative and are assured that this little magazine will do much to bring our Jamaica Friends more closely together.

BIRTHS

BARRETT—To Leslie H. and Winnifred Allee Barrett at South Sudbury, Massachusetts, July 27, 1938, a son, Paul Howard.

PENTECOST—To Charles and Marjorie Mills Pentecost of Liberty, Indiana, July 16, 1938, a son, Marvin Carroll.

PUCKETT—To Guy and Esther Puckett at Tucson, Arizona, June 17, 1938, a son, Myron Leslie.

MARRIAGES

GUEST-REDICK — At Greenfield, Indiana, August 3, 1938, Ruthanna G. Redick, daughter of William R. and the late Edna R. Redick, to Philip Jeffery Guest, son of Mildred Guest of Knightstown, Indiana. G. L. Farrow, minister.

ROBINSON-ROBERTS — At Wilmington, Ohio, July 5, 1938, Elma Anderson Roberts, daughter of Dr. and Mrs. Austin C. Roberts, to Albert Garrigues Robinson, son of Mr. and Mrs. D. A. Robinson of Clearbrook, Virginia, and a member of Hopewell Meeting.

DEATHS

CLARK—At Indianapolis, Indiana, July 21, 1938, Caroline Clark, eldest daughter of the late Nathan C. and Levina Clark, in her seventy-ninth year. She was a member of Westfield, Indiana, Meeting, was an outstanding teacher in the public schools for many years, and a fine Christian character. Funeral services, conducted by Orval H. Cox, pastor of Westfield Meeting, were held at Noblesville, Indiana, with interment at Summit Lawn Cemetery. Two brothers and one sister survive.

HORNER—On August 2, 1938, near Weldon, Iowa, John Horner, son of Jacob A. and Mary Ann Horner, aged eighty years. He had been an active member of Smyrna Meeting for nearly sixty years, having held various responsible positions in the church. He is survived by one son, his wife having preceded him in death more than twenty years ago.

LINDLEY—At Kokomo, Indiana, July 30, 1938, after a brief illness, Joseph M. Lindley, aged eighty-six years. A life long resident of Howard County, Indiana, he was a member of New Salem Meeting, near Greentown, Indiana. He was a man of sterling qualities and was highly esteemed in the community. For twelve years he served as sheriff, during which time he was instrumental in securing homes for a number of orphan children. Surviving are the widow, Sarah Lindley, and one daughter. Funeral services were conducted by Polly Couch Bowman.

LISTER—On April 13, 1938, at Knightstown, Indiana, Ed Lister, aged sixty-two years. A birthright Friend, he was born near Richmond, Indiana, in the New Garden settlement December 31, 1876. In 1898 he was married to Eleanor Pidgeon of Muncie, Indiana, and later became established in business in Knightstown, where he was considered one of the public spirited business men of the community. He was a member of the Knightstown Meeting. Funeral services were conducted by the pastor, George W. Bird, and interment was made at Muncie, Indiana.

MYERS—On May 4, 1938, near Weldon, Iowa, after a brief illness, Mary Isabell

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Myers, aged 63 years. She was a faithful and active worker in the Smyrna Meeting, Iowa Yearly Meeting. Surviving are her husband, George Myers, and three sons. Funeral services were conducted by the pastor, Edna Hutchins.

SCHEDULE OF REMAINING YEARLY MEETINGS

Wilmington — Wilmington, Ohio, August 16-21. Wendell G. Farr, Clerk, 228 Rombach Avenue, Wilmington, Ohio.

Western—Plainfield, Indiana, August 23-28. Albert L. Copeland, Clerk, Mooresville, Indiana.

Iowa—Oskaloosa, Iowa, August 23-28. Percy M. Thomas, Clerk, 615 East Thirteenth Street, Des Moines, Iowa.

Ohio—Damascus, Ohio, August 23-28. Ralph S. Coppock, Clerk, 711 Wright Avenue, Alliance, Ohio.

Indiana—Richmond, Indiana, September 20-25. William J. Sayers, Clerk, 416 West Adams Street, Muncie, Indiana.

Kansas—Wichita, Kansas, October 11-16. Frank C. Brown, Clerk, Haviland, Kansas.

Baltimore—Baltimore, Maryland, October 26-31. J. Hoge Ricks, Clerk, 1506 Westwood Avenue, Richmond, Virginia.

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CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 6020 Ingleside Ave., Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

TORONTO, CANADA

Friends House, 113 Maitland Street, Mi. 5395. Meeting for Worship Sundays 11 a. m. Everybody welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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